

Pacific School of Religion

Berkeley, California

The AMERICAN FRIEND



AUGUST 24, 1959



Photo by H. Armstrong Roberts

What sort of shadows are we casting before us into the future?
Articles by Philip Johnson, John Fletcher and Wilmer Young in this issue
warn of the consequences of the military position we have taken in this
atomic age.

QUAKER COMMENTS

By Merritt Murphy

Ineffectiveness Of Armament

An unusual demonstration of the ineffectiveness of armament, even for police protection, was described in the July issue of Reader's Digest. It was the story of Britain's 69,000 blue-coated policemen known as "bobbies" who for 129 years have performed their duties unarmed.

The noted British police force was founded in 1829 by Sir Robert Peel, according to the Digest article reprinted from Mayfair. It was a time of general public unrest and suspicion. The new police force met with violent protest and the constables were viewed as a threat to life and liberty.

The founder realized what some national and world leaders today have not yet learned, that to answer force with force could only provoke fresh bloodshed. So he decreed that the "bobby's" armor against assault would be calmness, patience, deliberation and courtesy. His only weapon, a 20-inch truncheon made of hardwood, was to be hidden under his tailcoat and drawn "only in the last resort."

Today Britain's police stand quietly on their record. In 57 years only 15 officers have died of gunshot wounds. There is only one patrolman to 600 citizens on the average, yet crimes of violence are steadily diminishing, while in America, where policemen regularly are armed with guns, crimes of violence have increased steadily.

Sir Robert Peel proved what Christ taught 2000 years ago, that friendship, love, and respect are mankind's most powerful weapons. But much of the world has yet to learn the lesson!

Correspondents' Quotes

Sam Yocum. Alhambra, Calif.: "The American Friend becomes more interesting all the time. I am particularly interested in reading about church extension in the various Yearly Meetings. I think the educational page is very good."

Raymond E. Mendenhall, Fort

Smith, Ark.: "I find the American Friend something like a news letter, especially for one who is remote from Friends. I am a member of Wilmington Monthly Meeting, though attending the First Methodist Church in Fort Smith . . . I am interested and concerned that the American Friend should give as full coverage to the Five Years Meeting and its work as possible."

Flora T. Sayers, Los Angeles, Calif.: "I look forward to the American Friend and would not want to miss one copy. It brings such interesting information for which I am truly grateful."

A Concern

Leonard Kenworthy, professor at Brooklyn College and noted Quaker author who spoke at both the men's and women's conferences in North Carolina last spring, would like for Friends Meetings in America to bring at least six young men from Friends Africa Mission in Kenya Colony to the United States for schooling and training for political and educational jobs in their native land. He predicts young Africans so trained would be the future leaders in Kenya.

Leonard is author of the new little devotional booklet, "Meditations Around The World," a few of which were published during the past year in The American Friend. It is a very readable, helpful pocket-size booklet that provides colorful, enjoyable and inspirational reading. It is available at the Friends Book Store in Richmond, Ind., for 50¢.

According to figures released by the federal government, Americans spend about 15 per cent more for cigarettes and other tobacco products than they give to churches and religious and charitable organizations. In 1957 people in the U.S. paid about \$4.25 billion for tobacco products and the year before gave about \$3.75 billion to church and charity. —**Christian Century.**

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New Series, Vol. XLVII, No. 167
Old Series, Vol. LXVI, No. 167

THE AMERICAN FRIEND

Authorized By The Five Years Meeting of Friends

Published Bi-weekly by the Friends Publication Board at Richmond, Ind. Address all correspondence to **The American Friend**, 101 Quaker Hill Drive, Richmond, Ind.

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SUBSCRIPTION RATES

Per Year, \$3.00.
Foreign, 75 cents extra.
Single copies, 15 cents.
Advertising Rates on Application.
Entered as Second Class Mail Matter at the U.S. Post Office at Richmond, Ind.

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Editorials...

Let Us Harken to the Watchman of Our Souls!

America seems thoroughly sold on the idea, "Eternal vigilance is the price of liberty." Vigilance has come to mean deterrence and a crisis psychology as defense, both at the price of great anxiety. Our souls cry as "one calling to me from Seir, 'Watchman, what of the night? Watchman, what of the night?' The Watchman answers 'Morning comes, and also the night.'" We hear and hasten on.

Why this hysteria? Could it be that, having destroyed, we fear destruction? We do well to remember Hiroshima. Is it that we sold out international law for a U.N. veto, and fear we have no protection but ourselves? Indeed, as laws to themselves, nations risk facing the hoards alone. Or, perhaps, knowing our own rapacity, we cannot trust others! We exploit the helpless, riot instead of bargain, we bribe, and practice fraud. No wonder that we fear!

We call for arms and cry for action, trying to stop the night. But we know that action without a remedy is vain, and that deterrence is no remedy. The "watchman" of our souls cries, "If you would know more, inquire; come back again."

The "watchman" suggests, through James Naylor, a remedy of faith. "There is a Spirit which I feel, that delights to do no Evil, nor to revenge any Wrong, but delights to endure all things, in hope to enjoy its own at the End: its hope is to outlive all Wrath and Contention, and to weary out all Exaltation and Cruelty, or whatever is of a Nature contrary to itself. It sees to the end of all Temptations: As it bears no Evil in itself, so it conceives none in Thoughts to any other: If it is betrayed, it bears it; for its Ground and Spring is the mercies and Forgiveness of God. Its Crown is Meekness, its Life is Everlasting Love unfeigned, and takes its Kingdom with Entreaty, and not with Contention, and keeps it by Lowliness of Mind."

To many this is weakness, though even so a few have the courage to follow it. Yet, where is hope if not in overcoming the "ocean of darkness" within the "ocean of light"?

For this remedy to be effective, we must enlist others until we start a chain reaction of faith. But we, ourselves, must first catch the faith before it can become contagious to others. This remedy requires our **becoming** the truth, for only the contagion thus started can infect the world.

Then let us harken to the "watchman" of our souls. Through vigilant attendance to the "Inner

Christ" we become the truth, permeated by his Spirit, irradiated as though exposed to atomic fission. Thus we become new beings, with power.

—John A. Fletcher

John Fletcher has been minister of the Chicago Meeting since September, 1958. Prior to this he was minister at the Knoxville, Tenn., Meeting for two years. He has done graduate work in sociology and anthropology at the University of Minnesota, and it was then that he came into contact with the Minneapolis Friends Meeting, and subsequently felt called to the ministry.

Putting Feet to Our Prayers

I am sure that the words of Jesus spoken to Nicodemus, "Ye must be born again," are words that apply to us in many phases of our lives. True, he was talking of the spiritual rebirth, which is essential, but this does not permit us to stop there without further activity. There must be a rebirth in our desire to help other people.

We say we have a desire to help people and then we spend our time thinking about people, talking about them, and sometimes praying for them and we think that is enough. Jesus spent hours in prayer but he also spent days teaching, talking and healing. If we have that true desire to help, we too will seek an active way to lend a helping hand. Prayer, as vital as it is, is not enough. There must be a willingness to put feet to our prayers. Sometimes a simple testimony is necessary, sometimes an act of kindness or a word of encouragement. Above all, there is the need for your friend to know that you are interested in him. This cannot be done by sitting at home by the fire or by simply attending prayer meeting. Visit him. Talk to him. Let your willingness to help be active and not passive.

—Edgar C. White

Edgar White takes up pastoral work at Fountain City, Indiana, this fall. He has previously served Friends Meetings at Farmland and Walnut Ridge in Indiana, and Center in Ohio.

In Favor of Monuments To the Spiritually Heroic!

The placing of a monument to Mary Dyer as reported by George Selleck in this journal for August 10 was certainly in right order, and commends those who in present day political life realized its importance. There are doubtless too many monuments in public places placed for sheerly sentimental reasons. There are others which stand for some hinge in history, where human destiny turned toward a higher level.

The danger of erecting monuments is easily stated: that the monument may be an escape from completing the reform in our own day;

that we enshrine the person while failing to find the spirit that impelled him. But to stop there is not an adequate statement of the case. Nor is it enough to say that there would be a place for monuments erected to those of the Mary Dyer persuasion rather than to causes military and political. Monuments to peace, if we know what they really are and are not, indicate a dawning awareness of man. In the monument to Mary Dyer is marked the insight into an idea more packed with revolution than that of the American Revolution a century later.

—Errol T. Elliott

Errol T. Elliott, former editor of this journal,

is now minister of the First Friends Meeting in Indianapolis.

"Friends . . . do not recognize places of buildings as having any inherent sanctity. They count only those operations which are truly ethical and spiritual; that is, those operations which produce in the person 'a new spirit and a new power to live by.' The religious life, for them, is witnessed by a new creation. There are no substitutes for life; there is nothing that can take the place of the momentous spiritual event."

—Rufus Jones: *The Faith and Practice of the Quakers*

"Action Is Essential"

An Explanation of a Protest

Wilmer Young, a 71 year old Friend and teacher at Pendle Hill, was one of those arrested for maintaining a three weeks vigil at Mead Air Force Base, Omaha, Nebraska, protesting the building of inter-continental ballistic missiles and other military preparations. He made the following statement upon his arrest to the Judge and the Probation Officer in charge. Although he felt he must violate the terms of his probation and return to the vigil site later in July, he was not imprisoned but was again placed on parole. The civil disobedience program of 'Omaha Action' has now ended.

On July 9, 1959, I was brought to your court and placed on probation for the period of one year. This was for activities in connection with "Omaha Action - Nonviolence Against Nuclear Missile Policy." I was given a sentence of 6 months in prison and a fine of \$500, with sentence suspended and one year's probation.

With this sentence I have no criticism. I believe your suspension of sentence was a generous gesture, designed at one stroke to do your duty as a judge and to show that you recognized that something was involved in this situation that called for something other than mere punishment.

I came to this demonstration of "Omaha Action" because I am appalled at the situation which has come about in the world through the developments of the

past few years, particularly in foreign policy and military strategy. I believe that if the military and foreign policy of our government is not radically changed before very long, the practical destruction of the human race is inevitable. When military men say that in the event of war only 25 million Americans will be killed instantly, and 20 million more die in a few days, and suggest by implication that this is a military victory—since presumably in the meantime practically all men, women and children in Russia would be destroyed, and most of those in Europe—when they apparently ignore the fact that the poisons set free in such a war would make America in a few years uninhabitable except in some caves or in some recesses of the mountains . . . when men call this a policy of defense, what can we say?

But, you say, what else can we do? Let Russia and Communism rule us?

Now I have for years studied this problem, and I cannot give you an answer in a few brief sentences. But I believe there is an answer which does not involve our coming under the yoke of Russia or of Communism. I believe there is a possible foreign policy that our government could inaugurate which not only would preserve those ideals of justice, freedom and liberty which we all prize, but would be a beacon of hope to all men everywhere, including those people now dominated by Communism.

(But) what shall I do? I am an old man. I have had a happy life and found it interesting.

But I have hundreds of young Friends. I have three married children and eight lovely grandchildren. I'd like for them all to have the opportunity for life as I have had. My one desire in this critical time is to make a maximum protest against the unnecessary descent of mankind into oblivion. I believe that at the present time and under the circumstance of today, this protest requires me to serve this time in prison.

I have a job in teaching among dear friends and in very pleasant circumstances. But these friends are willing for me to make this witness. Many other friends who are as appalled as I am at the present situation will not agree that I am pursuing a right course. They may be right. I do not know.

If I were an orator, or a great writer, or a diplomat, perhaps I would not need to do this. But for me the processes of education, of speaking, of conferences, of writing alone, seem likely to be "too little and too late." There come times in history when action is essential to break through the hard crust of inertia and custom. I believe this is one of those times.

It is in the tradition of my people, the Quakers, to go to prison rather than take part in war. I believe that the time has come for me as a Quaker and as a human being to go to prison as a protest against preparation for war.

—Wilmer Young

Liberty means responsibility. That is why most men dread it.

—George Bernard Shaw

The Sound of the Trumpet

By PHILIP JOHNSON

And if the bugle gives an indistinct sound, who will get ready for the battle?

I Cor. 14:8

Dorothy Hutchinson, writing in the *Christian Century* of May 6th, told of how last spring a small group representing the Committee for Nonviolent Action Against Atomic Weapons met in the lobby of the Atomic Energy Commission building in Germantown, Pa., just a year before. This committee had requested an interview with Lewis Strauss, then chairman of the Commission, and been refused. A group of 10 men and 3 women determined to stay in the lobby until an interview was granted. Thus began a six day-and-night vigil and fast. Strauss finally granted the interview and heard the committee lodge its protest to continued nuclear testing and development.

Afterward, when one member of the group became ill, Dorothy Hutchinson accompanied the woman to a doctor's office. The doctor was eager to learn about the whole affair with the Commission. His chief question was "Why are you deliberately weakening yourselves?" Dorothy Hutchinson answered that U.S. citizens are responsible for the actions of their government and are therefore morally bound to act in accordance with conscience and the best light of wisdom they possess.

"Responsible!" cried the doctor. "Why I haven't even formed an opinion about the H-bomb tests, because I have no influence on whether they go on or not."

Dorothy Hutchinson's reply will be difficult to forget. "That," she said, "may be the epitaph of democracy and Christianity in America."

The Dilemma We Face

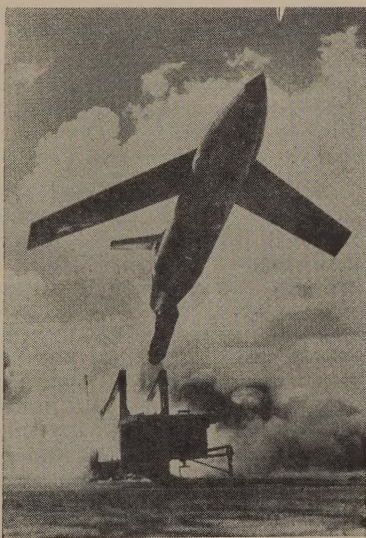
There is little question but that many in the United States feel precisely as the doctor. They honestly believe they have no influence and therefore they have not taken time or effort to form a thoughtful opinion on nuclear testing and armament.

Whatever position one takes,

however, we may all agree with the implications of Dorothy Hutchinson's vivid account of moral heroism—the implication that we **should** have a position, if we do not now have one. It is time for Americans to make themselves first, informed; secondly, concerned; and lastly, heard. It is time for a great debate that will touch every American home and alert this nation to the dilemma we face, a dilemma that poses the Communist holy war on the one hand, and on the other the threat of nuclear war, continued testing, and resultant fall-out. In this debate we must not think only of **how much** we shall influence events. The primary goal will be to inform and thereby create genuine concern. Nor will the aim be to indoctrinate with certain conclusions, but rather to aid people in coming to their own conclusions.

Whose Responsibility?

The debate must begin with the acceptance of responsibility. In order to place it where it belongs—i.e., upon all of us—we must think of the wrong that men do knowingly and with deliberate intention. We need



A Matador pilotless bomber, aided by a rocket, takes off from the world's smallest airport to create a picture that symbolizes the new age we live in, and the new kind of war that faces us.

also to consider the good that men fail to do, for it is here that most men err. Always we think in terms of a negative morality, thus measuring the quality of our lives by the wrong we refrain from doing. We do not murder; we do not steal; we do not cheat; we do not knowingly or overtly harm another.

But what our ancestors called "sins of omission" are what we discover in the attitude of indifference which Dorothy Hutchinson found in the doctor, and which so many of us find in ourselves. Our failure to be concerned about nuclear testing, Communist aggression and nuclear war, is our great sin of omission. Ours and the lives of millions, not to mention the spiritual, intellectual, and moral freedom of countless more, hang upon our indifference, apathy, and spiritual sloth. All of us can excuse ourselves, saying that we have no influence, so why be concerned? Right here the debate must, through the placing of responsibility, create a genuine moral concern, and the root of this concern will be a sense of **needing** to do something.

That moral concern which compels men to act in the light of conscience and wisdom for what they believe is good is the heart of true heroism. That many men are capable of this heroism is attested to, not by the degree in which history's moral heroes have changed the course of events, but by the single, daring fact that they have stood alone, despite all consequences.

Thus we shall not say, "Will this word or deed **change** anything?" We shall only say, "Will this word or deed **be right** according to my best knowledge and conscience?" Finally, we must face the world as it is and try to evaluate the alternatives which confront us. We must care more for the truth than for our own opinion, and we must be charitable enough to refrain from self-righteousness when our opinion conflicts with those of equally-concerned persons. We must remember that any

(Continued on next page)

THE SOUND OF THE TRUMPET (Cont.)

position involves the gravest of risks and difficulties.

Mankind's Responsibilities

Our thinking and discussion will center around at least three major alternatives:

1) Continued cold war for an indefinite period, but no full-scale atomic war. This involves continued negotiation, the arms race, nuclear testing, and the gamble of war itself. This is our policy now, and though we could hope for more, this may be all that is possible under present conditions.

2) Multi-lateral disarmament. This is the ideal solution and the alternative most to be desired. One need not be a black pessimist, however, to say that this alternative, though possible, is surely not probable in the near future. Yet here again we must work for the **ideal of disarmament** by all the great powers. We must not despair of the painfully-slow progress which the U.N. is making. Remember, we are witnessing for what we believe is right. If our witness changes things, excellent; but if not, we continue to make our witness none-the-less.

3) Unilateral disarmament. Single nations would disarm irrespective of what other states do. Under this alternative the U.S. would disarm now.

This alternative runs the great and grave risk of a Communist invasion of this country, not to mention the fall of the rest of the free world to Communist domination. To discount this risk is to be politically naive in the extreme. One would need to forget the down-grading of Stalin and the Communists' own assessment of his reign of terror over his own people. One would need to forget East Germany, Hungary and Tibet, and to belittle the basic aim of the Communist religion, namely to spread itself over the world. In short, one would need to deny history and man's capacity for inhumanity to his own kind. It would be not only dangerous, but silly, to assume that the Communists are really good fellows who mean no one any harm, least of all the nations of the free world. Yet, still this alter-

native is one that must be fully discussed.

No Easy Choice Here

The first and third alternative appear the more live of the three. The first is our present position, and the third is live, however improbable, because the decision to take this alternative rests with single nations alone. This does not assume that other nations would not be considered, but simply means that, after careful consideration, this nation might conclude that its long-term welfare and existence would be more nearly insured by immediate and complete disarmament.

Thus we apparently face two great risks, the risk of atomic war and the risk of Communist subjugation. We have been told what we may expect from continued nuclear testing and from full-scale war. It ought to give us pause that reputable scientists disagree on the matter of continued testing. Recently it was reported that millions may expect to die in the first hours of an atomic war.

One thing certain is, that should war come, it will come to our own back yards. So this debate will bring to the glaring light the details of what we may expect. This is crucial, for in this country many still think of war in pre-atomic terms. If committed to war, should it come, or if committed to peace at any price, we must become as fully aware as possible of the incomprehensive sacrifice which both choices will demand. Only then can we die, or live, like men.

Not so much has been said about the possible consequences of the third alternative. A few concerned individuals are willing to talk boldly of unilateral disarmament, but they are less bold in assessing the risk which this surely involves. Either they do not believe that the Communists would move in on this nation in the event we disarm, or they do not think such subjugation as terrible as the consequences of atomic war.

There is serious and concerned talk of a non-violent war against Communist aggression. This is all good, but the sacrifice and suffering which such a war would involve must be faced

honestly and fully. No lurid painting of the horrors of atomic war must let us lose sight of the horrors which the Communists have already visited upon their own people, and most certainly would visit 10-fold upon a nation that represents a contradiction to the very heart of Communist philosophy and program.

Struggle or Despair

Finally, we must consider that there is a fate worse than death, and that fate is to live, bovine-like, having surrendered the best we know and love.

A high school sophomore, exceptionally reflective and wise for her years, recently said to me, "The longer I look at the world and study the experience of man, the more hopeless it all seems. I see no way out short of suicide."

I was stunned, but recovered sufficiently to say, "Yes, you have stated one way out, but there is another; and that way is through struggle—either to defeat or victory. It is precisely at this point that we are free, for here we choose between continued struggle and despair."

Man may lose everything, but if he has made a fight of it, then he has done what is required of him. Our tragedy will be to die like chickens if we do not formulate the means and strategy of the struggle we must make; for whatever alternative we take, struggle lies ahead. The choice is ours to make, but first we must fight our apathy, our indifference, our ignorance and our despair. The function of this debate will be to sound the trumpet and join the battle.

The writer is minister of West Elkton, Ohio, Friends Meeting and is principal of West Elkton High School. He has contributed articles and poetry previously to this journal.

Friends of the Five Years Meeting have 68 missionaries on the field. They have gladly made great sacrifices to answer the Great Commission to "go into all the world" with the Christian message. They are depending upon us for support. We must not fail them!

You don't need a steering gear on a stump.

First Laboratory School Marks Important Step



The kindergarten class at the Friends Laboratory School gets underway with, left to right, Florence Lull of Indianapolis, teacher; Doris Brown of Fairfax, Virginia, student teacher; R. Furnas Trueblood of Richmond, Indiana, visitor; and Olaf Hanson, director of the school.

The first Friends Laboratory School, held at Earlham College July 26-31, marked an important step forward in Quaker Christian education. By planning and supporting such a school, Friends recognized the importance of high standards in their Christian educational work.

Not minimizing the importance of willing and concerned attitudes, Friends are admitting the importance also of knowledge and skill in teaching their faith. They realize that persons learn by certain orderly laws, applicable to religious, as well as other branches of education. They are discovering ways other than telling, or talking, which are often more effective in teaching the way of Christ.

The school gave opportunity for teachers to learn and practice such effective teaching methods, in real teaching situations. Actu-

ally seeing pupils learn, and working under the guidance of effective teachers, these persons gained new insights and confidence in the teaching-learning process. Such growth is difficult when individual teachers seek to learn only by reading.

For this first school, three head teachers were imported from other denominations. It was important that these teachers be the best obtainable, and Friends so far had not discovered enough adequately-prepared and willing persons among their own members. Florence Lull, Methodist kindergarten teacher from Indianapolis; Grace Storms Tower, former Congregational children's worker, from Nashville, Tennessee; and Florence Martin, experienced weekday religious education worker from Dayton, Ohio served Friends well with their knowledge and skill.

Three Friends teachers completed very adequately the teaching staff: Louise Griffiths, experienced junior-high teacher and author from Wilmington, Ohio; Wayne Carter, youth secretary for Five Years Meeting; and Russell E. Rees, general secretary of the Five Years Meeting Board on Christian Education. Olaf Hanson, children's editor and worker for Five Years Meeting, was director for the school, assisted by Ruth Day, director at Indianapolis First Friends. Charles Thomas, minister from Winchester, Indiana, was the worship leader.

This effort, it is hoped, was only the beginning of such ventures. Student teachers are being encouraged to hold demonstration or laboratory classes in their own monthly, quarterly, and yearly meetings. Plans are already being started for another such school, perhaps in North Carolina or Baltimore Yearly Meetings.

Student teachers attending were from Western, Indiana, and Wilmington Yearly Meetings, the sponsorship groups; and also from California, North Carolina, Baltimore, and New England Yearly Meetings. Fifty-five Friends participated as student teachers.

—Catherine Cain

Catherine Cain, Director of Christian Education for Western Yearly Meeting, served as chairman of the planning committee for the Friends Laboratory School.

Dried beans from Colorado, clothing from the churches of America, and one million vitamins were sent to the needy in Cuba in a unique airlift in July. Tokens of more than 200,000 pounds of relief supplies now on the way, the shipments were sent in a Navy plane. The idea originated with the operations officer of a Naval Air Reserve Squadron. The relief commodities will go to aid some of the 52,000 destitute people who have lost homes and jobs as a result of the recent revolution. Church World Service will distribute the relief supplies.

For what avail the plow or sail,
Or land, or life, if freedom fail?

—Ralph W. Emerson

Quaker Youth Pilgrimage

Danny Carter of Russiaville, Indiana, is one of thirteen high school young Friends now on a six week Quaker Study Pilgrimage to England under the sponsorship of the Friends World Committee. He wrote the following description of his first week in England for The American Friend.

On the seventeenth of July, 7 girls and 7 boys assembled at the Fellowship of Reconciliation Conference Center in Nyack, New York, with our sponsors, William and Lorraine Cleveland. The names of the Pilgrims are: Penny Fanhouser, Wichita; Elizabeth Greenleaf, Short Hills, N.J.; Dorothy Stratton, Upper Montclair, N.J.; Debbie Wood, Fairmount, Indiana; Joan Burgess, Pittsburgh; Peggy Brown, Lincoln, Virginia; Cynthia Webster, Syracuse, N.Y.; Tim Sterrett, Brooklyn; Tim Wood, Long Island; Terry Dodd, Everett, Washington; John Clark, Philadelphia; Eric Thompson, Germantown, Pa.; Fred Motz, Baltimore, and myself, Danny Carter, Russiaville, Indiana. One of us, Cynthia Webster, grew sick and was unable to go on.

We sailed on the S.S. Bremen and arrived at Southampton on July 26 and took a train to Lancaster. On the twenty-seventh we began our regular activities with the first of several lectures by Elfrida Vipont Foulds on the 1652 story, when George Fox climbed Pendle Hill to see his vision of "a great people to be gathered," and then travelled the surrounding country spreading the word. We then went to Swarthmoor Hall, called the Home of the Quakers. We boarded a bus and actually went down the wrong side of the road to Pendle Hill, which we climbed. The view from the top is really something - it's undescrivable! John Clark was the first to the top of it and I was only a step behind. Our victory to the top broke an English domination of this honor!

The next day we drove through some more simply beautiful countryside and climbed about a mile or so up a long sloping road to Firbank Fell, where George Fox preached for three hours to about 1,000 seek-

ers about Quakerism and the Word of God on June 13, 1652. On following days we all trekked across the sands of Morecambe Bay, an eight mile short-cut from Swarthmoor to Lancaster; drove to Preston Patrick, scene of many Friends' meetings during the Society's beginning; and to Camsgill, home of John Camm, who preached about Quakerism and the Word at Oxford but convinced no one but Thomas Lowe, who later took his newly-found life and message to Ireland where he was the impetus that started William Penn on the road to Pennsylvania. On August 1, we went to Swarthmoor Hall, home of Judge and Margaret Fell, "the Mother of Quakerism," who was convinced during George Fox's visit to Swarthmoor in 1652 and who organized the Kendal Fund which provided support for those valiant Quaker messengers who went out to spread the News. During the last years of his life Judge Fell used his influence to protect the growing Society, but never joined Friends!

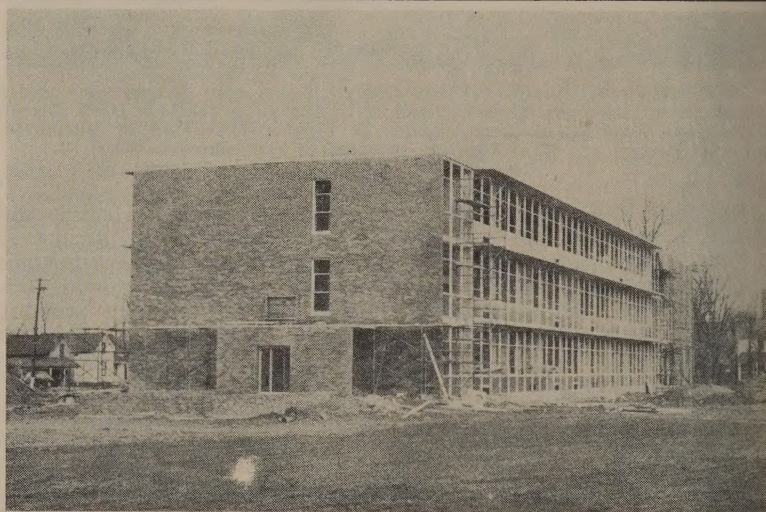
Up until the time of my writing, this and various lectures

have been the extent of our activities, but we still have another week of this same study and two weeks of work camp left on the Pilgrimage.

I find England extremely interesting and I never dreamed that the countryside could be so good-looking. We are having extremely nice weather. There have been two days already without rain, which is something unheard of here. We thirteen Americans and the fourteen Europeans are really having a good time of it!

Danny Carter

The U.S. government plans a five-point programme during World Refugee Year, including an increase of \$4,000,000 in aid to establish refugee programs (now costing 40 million dollars annually) and an increase of from ten to twenty million dollars for food distribution from the surplus agricultural commodity program. Congress is considering legislation to make available to eligible refugees unused immigration quota openings up to a maximum of 10,000 annually.



C. F. Kettering Science Hall at Wilmington College

Wilmington's new \$800,000 science building, now nearing completion, will be named the "C. F. Kettering Science Hall," acting president W. Brooke Morgan Jr., has announced. The new building will house the college departments of biology, chemistry, physics and mathematics, replacing Bailey Hall of Science, which was constructed in 1908. The observatory will be placed atop Kettering Hall. Dr. Kettering was a well-known scientist and inventor who first became interested in Wilmington College in 1948 because of the "self-help" construction of a men's dormitory. The dedication of Kettering Hall - planned for sometime next spring - will be the first dedicatory program to take place on the Wilmington campus during the past ten years in which Dr. Kettering will not take part. His last visit to the campus came a few weeks before his death in November, 1958.

Literature in Review

Indians and Other Americans:

Two Ways of Life Meet, by Harold E. Fey and D'Arcy McNickle; Harper and Brothers; \$3.75.

This book is factual, informative, excellently organized and easy to read. Its sub-title well describes the point of view of the authors, who are exceptionally qualified to interpret with understanding the why and how of what has happened to American Indians.

Indian history since the arrival of the white man in America is outlined chronologically, highlighting basic indifferences in racial cultures of the two groups. The book interprets clearly and objectively the alternating tragedy and hope, disastrous losses which resulted from successive U.S. Government policies and legislation on Indian affairs. The Indians struggle through as heroes of the story; suspense as to the final outcome is maintained from chapter to chapter.

Two points of view are shown to have contended through the years as motivating government action: (1) that of Chief Justice Marshall in 1832, that the Indians are "a distinct people, organized in independent separate nations, governed by their own laws and worthy of respect;" and (2) that stated by a Commissioner of Indian Affairs about 1872, that Indians "were savages, wild men, to be treated in whatever ways were easiest and safest."

The authors state, "It is not our purpose to write an argument for a particular course of action, but rather to suggest a point of view out of which action may grow. . . . To have understanding is a first consideration. They have succeeded exceptionally well. The book helps to clear up confused thinking like sunshine after fog. It shows reason for faith in the future of American Indians and points the direction in which other Americans can help. Friends will find it definitely helpful.

—Ruthanna M. Simms

Bible Stories For Young Readers, by Elizabeth Patterson Meyer; Abingdon Press; \$3.50.

Stories from both the Old and

New Testaments are retold here for easy reading by children in the junior grades, or for retelling to your younger children. The New Revised Version has been used as the basis.

It is intended as an introduction to Bible reading for young readers, and includes direct quotations used effectively and understandably. An index and list of Biblical references makes it particularly useful for the adult worker with children.

The text is made lively in appearance by attractive black-and-white wash drawings by Howard Simon.

Edith Patterson Meyer is retired as Children's Book Editor of Abingdon Press. Her interest in books dates back to her parsonage childhood, and results now in this volume which she hopes will give boys and girls "a sense of the nearness of God; of his steadfast love; and of how they can help bring the kingdom of heaven on earth, as Jesus taught."

—Elizabeth McCain

Evangelical Conference

The fifth triennial conference of Evangelical Friends convened at George Fox College, Newberg, Oregon, from July 22 to 26 with the opening address being given by Oregon's Governor, Mark Hatfield, who spoke of the objectives, program and follow-through necessary for any Christian endeavor.

More than 350 Friends registered representing nine Yearly Meetings and coming from sixteen states and two foreign countries. Attendance at the evening meetings totaled from 510 to 755. The purpose of the association is to be a means of fellowship and cooperative promotion of the Gospel of Jesus Christ among Friends.

Three major addresses dealt with Quakerism of the past, present, and future. Charles A. Beals, pastor of Newberg Friends Church, spoke on "The Historical Roots of Evangelical Quakerism." Everett L. Cattell, superintendent of Ohio Yearly Meeting, gave "A Critical Survey of Contemporary Quakerism" in which he made a plea for unity among Friends. T. Eugene

Coffin, pastor of Alamitos Friends at Garden Grove, Calif., presented "The Challenge to Evangelical Friends."

The workshops each afternoon were conducted on missions, Christian education, social concerns, publications, education, church extension, and evangelism. Devotional and inspirational speakers included Orlando Dick of Iowa, Howard E. Kershner of New York City, Ora O. Lovell of Ohio, Keith Sarver of California, George L. Ford of Chicago, Roy P. Clark of Kansas, John R. Retherford of Indiana, Joy Ridderhof of California, Ludlow Corbin, Paul Mills, and Jack L. Willcuts, all of Oregon.

During the missionary service held Sunday afternoon, July 26, Everett Cattell, formerly a missionary to India, conducted a dedication service for Everett Heacock and Gerald Dillon, both of Oregon, who are leaving in August for a three-month tour visiting Friends missions and Friends centers in various parts of the world.

Officers elected for the next three years are: Gerald D. Dillon, re-named chairman of the Evangelical Friends; John R. Retherford of Indiana, vice chairman; Lloyd Hinshaw of Denver, treasurer; and Arnold Owen of California, secretary. Members serving on the administrative board for a period of six years are: Everett L. Cattell, John R. Retherford, Arnold Owen, Merle A. Roe of Kansas, and Arthur O. Roberts of Oregon. Members to serve for three years are: Edward Escolme of Ohio, Roy Clark of Kansas, Charles S. Ball of California, Gerald D. Dillon and Lloyd Hinshaw.

The publication of a quarterly journal, **The Concern**, was authorized by the conference and will carry the three major addresses of the 1959 conference, beginning with the contemporary survey of Quakerism by Everett L. Cattell in the October issue. Arthur O. Roberts was named editor of the publication.

The next meeting of the Association of Evangelical Friends will be held at Malone College, Canton, Ohio, in July, 1962.

And whatever is done or said returns at last to me.

—Walt Whitman

Friendly Life - - - Far and Near

WESTERN NEW YORK Young Friends will hold their fall conference this year at Camp Gregory August 22 - 26. Speakers will include Charles Hutton, principal of Oakwood School; Keith Ellinwood, a speaker on the problems of alcohol; and Frank Olmstead of Poplar Ridge, New York.

* * *

ERNEST LAMB of Whittier, California, has been named to succeed J. Allen Dyer as President of the California Mission Board. Ernest Lamb is known to many Friends for his work in the Five Years Meeting, including a period as Acting Secretary of the American Friends Board of Missions.

* * *

ANDREW AND KATHARINE A. W. SIMON of Baltimore Yearly Meeting have prepared a short, helpful guide for peace education entitled "QUAKER BUILDING BLOCKS." The mimeographed leaflet is available for five cents from Katharine Simon, Box 219, Monkton, Maryland.

* * *

ALLEN BOWMAN will assume the pastorate in Berkeley, California, moving there from his position as assistant professor in the Bible department at Friends University in Kansas. Travelling the other way are C. J. AND VERA RINEY. C. J. RINEY has served as minister of music at the Alamitos Friends Church in Garden Grove, California, and will head the music department at Friends University.

* * *

A CAFE owner whose restaurant is just inside the state park grounds at Pine Lake in Iowa has taken beer out of his cafe following a visit by a committee of interested Friends, who felt the influence of beer so nearby the Yearly Meeting Camp grounds at Quaker Heights was harmful, reports the **Iowa Friend**. Friends commended Mr. Brevier, the owner and operator of the cafe, and are encouraging the patronizing of his eating place.

* * *

HAROLD BERNHARDT, a member of the 57th Street Meeting in Chicago and a graduate student at the University of Chicago, is now

Secretary of that Meeting. A member of the Meeting, Julia Abrahamson, now at Celo, N.C., is the author of a book about the problems of integration and redevelopment of the Hyde Park-Kenwood area in Chicago entitled "A Neighborhood Finds Itself."

* * *

WENDELL G. FARR, dean of William Penn College for the past ten years, retired July 7. He will continue to teach in the college religion and philosophy department. A gathering of over 100 summer school students and a group of college faculty honored him on his last day as dean with a program in Spencer Memorial Chapel. Wendell Farr has a long history of service to Friends, including missionary work in Jamaica.

* * *

THE FARMERS AND WORLD AFFAIRS organization is planning a three month trip to India by ten American farmers next fall. The men will live in Indian villages and will attend the trade fair in Delhi next December. Purpose of the project is to promote better understanding between farmers of this country and the farm cultivators of India. Ray Newton, director of Farmers and World Affairs, and Herbert Hoover, program director, are both Friends.

* * *

INIS SMITH, librarian at William Penn College in Oskaloosa, Iowa, spent the month of July in Jamaica. Besides visiting the family of Gladys Smith Jones, her cousin, and Iowa Friends Roy and Ada Williams, now at Highgate, she travelled to various Friends centers. She also devoted three days a week during her stay to helping Joyce Wagoner put the Happy Grove Library in order, a service which was greatly appreciated by friends of the Happy Grove School.

* * *

WILMINGTON COLLEGE has announced that all dormitory facilities on the Wilmington campus have been filled for the fall semester and the resident student enrollment for the term has been closed. The student body will be about the same size as that of last fall, when the first semester began with 675, but

an increased number will be "in residence," W. Brooke Morgan, Jr., acting president of the College, has stated.

* * *

PAUL L. WHITELEY, former chairman of the Department of Psychology at Franklin and Marshall College, will assume the same position at Earlham College this fall. Paul Whiteley has held his position at Franklin and Marshall for the past thirty years. Early in his career he taught at Nebraska Central College. He is a 1920 Earlham Graduate with masters and Ph.D. degrees from the University of Chicago. An active Friend, Paul Whiteley has served as chairman of the executive committee of the Middle Atlantic regional A.F.S.C. office.

* * *

The FRIENDS COMMITTEE ON NATIONAL LEGISLATION has moved to a new address in Washington. The office is now at 245 C Street, N.E., Washington 2, D.C. Other occupants of its new building include representatives of the Presbyterians, U.S.A., American Baptists, Disciples of Christ, Unitarians, and the Friends of Pusan Children's Charity Hospital. The F.C.N.L. was forced to move from its office across from the Senate Office Building because of the expansion of parking facilities near the capitol.

* * *

Filimo (Philip) Indiri, a FRIEND FROM KENYA, will attend Ball State Teachers College in Muncie, Indiana, on a State Department Scholarship next year. He left Nairobi July 21 and will participate in an orientation course before coming to Muncie in September. Filimo Indiri is a member of the staff of the Friends Secondary School in Kenya. Muncie Friends plan to welcome him into their meeting and to help make his stay in this country a profitable and helpful experience. His wife and children will stay in Kenya with the expectation of coming to the United States later if his time of study is extended.

* * *

RITA S. MORGAN, a New York Friend, has been named director of a supplemental relief program being started by the American Friends Service Committee in Tunisia and

Morocco. Textiles, sewing machines, drugs, cod liver oil and children's clothing will be distributed, and it is hoped that a desperately needed milk program for children in Tunisia can be established. Dr. Morgan is on sabbatical leave from her position as chairman of the Department of Guidance, Metropolitan Vocational High School, New York City. She worked in 1949 with the A.F.S.C. on behalf of Arab refugees in Gaza and Israel and prior to that with U.N.R.R.A. in the Mid-East.

* * *

QUAKER LITERATURE IN SWAHILI and Luragoli will be the result of a new project coming up in Kenya, East Africa. Swahili is the "trade" language current in East Africa and Luragoli is the language used by most Friends in East Africa Yearly Meeting. Books to be prepared and published would include biographies, books about Quakerism for inquirers and new members, and booklets on marriage guidance and the care of children. The Publication Committee planning the writing and publishing will be appointed jointly by the Friends Africa Mission and the East Africa Yearly Meeting. Benjamin Ngaira, whom many Friends will remember from his visit to the United States in 1950, will serve as editor of the literature after a period of training at a Christian literacy center in Northern Rhodesia.

WILLIAM F. PRIBBENOW, pastor of Middle River Friends Meeting in Iowa, is retiring to a country place northeast of Wichita where his address will be R.F.D. 1, Box 89, Sedgwick, Kansas. He has served Friends as a pastor in Kansas, Ohio, Wilmington, Oregon and Iowa Yearly Meetings. While in California he worked in the Los Angeles Indian Center, and he hopes the years ahead will afford opportunity for him and his wife, Vida Riggs Pribbenow, to visit meetings throughout the states and perhaps to do some substitute pastoral work. Vida Pribbenow has been a frequent contributor to the poetry page in *The American Friend*. Another Iowa pastor who is retiring is **EDGAR BARCUS**, former pastor at Muscatine. Edgar and Dee Barcus have moved to St. Petersburg, Florida, where Edgar Barcus will be a hospital chaplain.

* * *

The first steps toward a **FRIENDS FELLOWSHIP COMMUNITY** for retired Friends, to be located on Quaker Hill in the Spring Grove area, Richmond, Indiana, have been taken by the Indiana Yearly Meeting Committee. A lot on Quaker Hill has been purchased which, together with the Coppock house and the land surrounding it, soon to be purchased, will total 3½ acres. The Coppock house will serve as general office, with commons room, recep-

tion room and guest rooms on the main floor and a superintendent's apartment on the second floor. Retired Friends may build cottages on the lot. Some cottages will be built by the Yearly Meeting which will be available on a rental basis, particularly to ministers and missionaries. Present land offers room for 18 or 20 small homes. The individual home plan has been adopted by the Committee as the best basis on which to proceed with a community for retired persons. Interested Friends may write David Henley, First Friends Meeting, 16th and Main, Richmond, Indiana.

* * *

The revised **DIRECTORY OF FRIENDS MEETINGS** in the United States and Canada for 1959 is now published by the Friends World Committee. This helpful pocketbook gives the location of Friends Meetings as well as the name and address of the Clerk, and also includes Friends Centers and Yearly Meetings around the world, Friends Schools and Colleges, and Friendly contacts in Central and South America. Copies are obtainable for 50¢ each, with a 10% discount for 10 or more copies through the Friends World Committee, 20 South 12th Street, Phila. 7, Pa., and Midwest Office, Wilmington College, Wilmington, Ohio, as well as the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Ind.

JUST AWAY

Friends say, "They're dead." Unholy word!
Perhaps I am too sensitive -
They are **not** dead. I am convinced
With Jesus Christ my loved ones **live!**

—Janet Harris

I WILL FASHION A GEM

I will fashion a gem
From the fragments of faith
That has burst like a bubble of glass,
Whose sheer beauty was lost
At the thrust of a thorn
With a pain too poignant to pass.

I will gather the bits
Though my fingers be flayed,
And hold them again in the heat
Of my hurt till they melt
And anneal to the color of stars
In the cup of my hand. Then secrete

The pure gem thus distilled
In the vault of my heart;
And its wonderful fire will suffuse
The whole of my life
With a sure steady glow
No sorrow shall cause me to lose.

—Mabel Doyle

FAR MORE

"You've bought a city lot," they said;
And did not see that I, instead,
Bought tender grass that lapped the toes
Of a wild cherry that rose and rose
To hold my mockingbird so high
It blurred the sight against my sky
And swayed it tenderly to sing
To God—up there, somewhere—my King!

—Mabel Doyle

THE INTRUDER

After transient shower
She spied a dingy flower
Sprung from a misplaced seed,
Uninvited weed
In her careful row
Of pure, exclusive blue.

As she bent to uproot it,
Toward her floated
Persuasive scent
Of fresh pungent mint . . .
And, deeply inhaling clean air,
She knew she would leave it there.

—Anne Marx

Friendly Fellowship

West Milton, Ohio—A little more than a year ago a number of improvements were started at the West Milton Friends Church. The walls were strengthened, indirect lighting was put in, the interior of the building was re-decorated, the ceiling was insulated, and new church furniture was purchased. On August 2 the renovation of the church was acknowledged in a dedication service. This Prayer of Dedication was used: Thou art my rock and my fortress. In thee, O Lord, do I put my trust.

* * *

Chicago, Illinois—"A year ago . . . this Meeting was concerned about a lack of space to house the children's program and other activities. This concern seemed answered providentially with the availability and subsequent purchase of the property north of the Meeting House, now functioning as Friends House. As we watch the children's classes and other functions in progress there, a feeling of deep appreciation exists to all who contributed of money and furnishings to make Friends House a reality. No formal dedication has been held. Instead, we are witnessing a continuing spirit of dedication in each use of the building by the children's department staff members and others . . . and by the children themselves, all earnestly working toward the building of a meaningful children's program. We urge all to stop at Friends House when there is opportunity."

* * *

Up River, Indiana — The Men's Chorus of Up River Friends Church has sung at 17 revivals, P.T.A. meetings, funerals and shut-in services as well as at their own church services this year. The chorus consists of twenty-five members, with Elmer Lassiter as leader, Ruby White as organist and pianist, and Alberta Dillon as her assistant. The newly organized Youth Choir, with Alberta Dillon as leader, has made two public appearances.

Daily Vacation Bible School was held jointly with Bethany Methodist Church this year, with an average of 56 in attendance.

Much food for thought comes out of our Mid-week Prayer Meetings. The meetings are led by members who are willing to accept appointments to this responsibility and we have leaders ranging in age from 14 to 78 years. Such questions as "Are

we witnessing for Christ as we should?" and "If you knew you had but one day to live, how would you spend it?" have been subjects for soul searching at recent meetings.

—Mary W. Winslow

* * *

Wichita, Kansas — The Friends Bible College Choir of Haviland, Kansas, gave a concert at University Friends Church recently to a large and appreciative audience. Recent visitors to the meetings have been Floyd Schmoie, who lectured on "People, Places and Problems Along the Nile" in May; Herbert Hadley, Executive Secretary of the Friends World Committee; Clayton and Luella Brown and Dr. Perry and Marjorie Rawson, missionaries on furlough from Urundi in Africa; and Hortensia Sierra, a Cuban Friend who attended the United Society of Friends Women Conference. University Friends had made a contribution toward the travel fund for Cuban women attending.

A campaign to finance an educational building is to be started about the first of the year.

Miguel and Pauline Casado, who spent seven months abroad, are bringing us interesting reports of their visits to many lands, including Africa and our Mission Field.

A group of thirty Friends saw Penny Fankhouser off on the first lap of her journey to Europe, under the arrangement of the Friends World Committee. She is one of thirteen young Friends in America going on a religious pilgrimage.

* * *

Minneapolis, Minnesota — Recent speakers at Minneapolis Meeting

Will Christianity Fail?

Among those who believe Christianity may fail in the Orient is the great historian, Arnold Toynbee. He bases his predictions on the failure of our religion to be truly Christian in its answer to three questions. These questions are:

1. What is the Christian attitude toward race?
 2. What is the Christian attitude toward war?
 3. How can Americans who call themselves Christian live in unbelievable luxury and allow two-thirds of the world's people to go to bed hungry each night?
- "If any man would follow me, let him deny himself, take up his cross daily and follow me."

have been Dorothy Hutchinson of Philadelphia, who participated in the annual Peace Day on May 10; Arthur Watson, who visited on William Penn College Day on May 17; and the minister, Harold Tollefson, and his wife, Gladys Tollefson, who reported in June on the National Conferences of the USFW and Quaker Men.

An All-Meeting Camp was held in June, with 93 persons in attendance over the weekend.

Renovations in the basement of the church have added to the attractiveness and usefulness of the kitchen, dining room and classrooms in the basement area.

BIRTHS

Cox—To Lowell Wade and Christine Furbay Cox, a son, Milton Garfield, on July 16, at Lincoln, Nebr.

* * *

Figgins—To Paul and Phillis Figgins, a daughter, Karen Rose, on July 3, in Dayton, Ohio.

* * *

Tone—To Wayne and Ethel Abram Tone, on July 19, at Hillsboro, Ohio, a son, Samuel Arthur. Wayne Tone is pastor of the Fall Creek Friends Meeting.

MARRIAGES

Carr-Fleischner — Danielle Joan Fleischner of New York City to John Edward Carr of Knightstown, Indiana, on June 14 in New York. John Carr is a member of the Carthage, Indiana, Friends Meeting.

* * *

Cast-Canady — Elinor L. Canady, daughter of Janet and the late Glenn E. Canady, to Dick Cast, at the Friends Meetinghouse, Watseka, Illinois, on June 21, with Everett W. Chapman officiating.

* * *

Mardock-Pickering—Joyce Pickering, daughter of Kenneth and Ruthanna Pickering of Belle, California, to Keith Mardock of Wichita, Kansas, in University Friends Church in Wichita on June 2, after the manner of Friends.

DEATHS

Hinshaw—Mabel Clyde Hinshaw, in Washington, D.C., on January 25, after a short illness, aged eighty. She was the widow of William Wade Hinshaw, a Metropolitan opera singer and author and publisher of the American Encyclopedia of Quaker Genealogy, and was her husband's constant companion and inspiration and co-worker. Over a period of many years, with the assistance of hundreds of helpers, the records of every Friends Meeting in every State in the Union were searched for information concerning Friends in the United States. Mrs. Hinshaw was much interested in the work of Friends for humanity over the world. Although not a Friend, she

contributed generously to this work and also to other projects of the Society of Friends. Five volumes of the American Encyclopedia of Quaker Genealogy were published before William Wade Hinshaw's death in 1947. Volume VI was published after his death. The remaining material was placed by Mrs. Hinshaw in the Friends Historical Library at Swarthmore College, where it is available for reference.

* * *

Horne—Mahlon Horne, on July 25, at the home of his daughter, Martha Horne Snively, Warren, Ohio. He was born January 23, 1887, in Randolph County, Indiana, the son of Henry and Hannah B. Rogers Horne. A birthright friend, he attended Sugar Grove School in Plainfield and later Westtown School in Pennsylvania. In 1908 he married Carrie Belle Griffiths, who died in 1952. They moved to Warren, Ohio, in 1913, where he farmed for several years and later became a painting contractor. He loved gardening, was familiar with the writing of the Quaker poet, Whittier, and practiced the writing of letters not only to friends but to government officials and periodicals applauding them for stands taken for the right.

Surviving are Elizabeth Schwartz, Roger H. Horne and Martha Snively, all of near Warren, Ohio. Memorial gifts are to be made to the American Friends Service Committee.

* * *

Peters—Samuel E. Peters, member of Friendsville, Tennessee, Meeting, at his home in Long Beach, California, on May 9, suddenly, at the age of 63. He was the oldest son of the late Joseph A. and Amanda Greer Peters. He was a graduate of Friendsville Academy and Maryville College and held a Master's degree from Stanford University. At the time of his death he was professor of Mathematics and Engineering at Long Beach City College, a position he had held for 30 years. He served in France in World War I with the American Friends Service Committee, being a charter member of that organization. As a teacher he was dedicated to the best interests of his profession and he also gave generously of his time and energy to the activities of the Long Beach Friends Meeting, where he held an associate membership and where funeral services were held.

Surviving are his wife, Forrest Peters, two sisters, Jessie Tate of Statesville, N.C., and Elizabeth Barrett of San Diego, Calif., and a brother, J. Theodore, of Pennsylvania; two nieces and one nephew.

* * *

Reynolds—Sophie U. Reynolds, member of Oak Street Friends Meeting, Portland, Maine, on July 20, aged 88. Born in Portland, December 12, 1870, she was the daughter of Mr. and Mrs. Adolph Ulmer. She was the widow of Judge Edward C. Reynolds, first mayor of South Portland. Hers was a kind and sympathetic life. She did much for others less fortunate. She was a member of O.E.S., Pleasantdale Grange and the Pythian Sisters.

Surviving are two daughters,

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone AT-lantic 435-11.

Ball, California—(southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way: Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th-Thorwall; As—Ashberry.)

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2654.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2640 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:30; Evening, 7:30; Midweek Wednesday, 7:00. Matilda L. Haworth, Interim pastor.

Ventura, California—Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; Charles Cox, Minister, Miller 3-4489.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship,

Sophie Reynolds and Mrs. Kermit P. Hanson; two grandchildren, all of South Portland; and a sister, Mrs. George Hardy, of Portland. Funeral services were held at South Portland, the Rev. Earl K. Sweatland officiating. Burial was at Mt. Pleasant cemetery. * * *

Sykes—Rozella Sykes, a charter member and first clerk of Newport Monthly Meeting in Indiana, on July 25, aged eighty-two. She had been an elder, teacher, Sunday School superintendent and member of the United Society of Friends Women for many years. She was a trustee at the time of her death. Her unflinching cheerfulness and courage in her days of illness deserved high tribute. It was at least partly due to her faith that the Newport Friends Church had been built. Surviving are her husband, Frank Sykes, and seven children. Funeral services

10:45 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 483-467.

Yorba Linda—4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday, Katherine Honold, Clerk, 4720 West 36th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 3 p.m., 1st and 3rd Sundays, 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship and First-day school at 10:00 a.m. in the Y.W.C.A. Phone Contact EVergreen 9-4345.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Ga.—Meeting for Worship and First-day School at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 8-2715. Fellowship Dinner, Second Sunday, October thru April.

were in charge of Clarence Ozier.

* * *

Williams—Opher Williams, pastor of the Lamong Friends Church in Indiana, on July 30, aged sixty-seven. His death, caused by a heart attack, occurred two days after the death of his wife, Hazel Williams, who had suffered a long illness. A native of Tipton County, he had resided in the Sheridan, Indiana, community for forty years. He had pastored several other churches in Indiana, the Lamong Church being his first Friends pastorate. * * *

Zimmerman—Mark Lee Zimmerman, age 10, son of Robert and Mary Zimmerman of Muncie, Indiana, on August 5, at Riley Hospital in Indianapolis, after an illness of seven months. He was an associate member of Friends Memorial Church. Funeral services were held in Muncie with Richard P. Newby in charge.

Chicago, Ill. — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone RUTterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of All Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Conley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOODland 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meetings for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 South Mitchell, EDison 6-5209.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m. Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana — Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmyer, E-1372. All Friends welcome.

Indianapolis—Irrington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call ME. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Meeting for Worship on the basis of silence, 9:00 a.m.; Church School, 10:00 a.m.; Programmed Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CHOrd 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana — Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana — Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 35th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Moorestown, Indiana — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

ANY NEW FAMILIES?

Many local meetings are giving a one-year complimentary subscription to **The American Friend** to new families received into membership. It is a gesture of interest and appreciation, and helps acquaint new members with activities and concerns of Friends. When notified of such subscriptions **The American Friend** sends a gift card to the recipients telling them who the donor is.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister. David Henley, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister. Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Ia.—College Avenue Meeting, North C Street and College Ave. Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 No. C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. (Summer Schedule, Bible School, 9:00 a.m., Morning Worship, 10:00 a.m.) and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447. Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass. — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station, Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10269.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27., Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA, Woodward at Winoma. Phone TE 4-0138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10:12. Visitors call FI 9-1754.

Traverse City, Michigan—T Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
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Riverhead, Long Island, New York—East-ern Long Island Meeting at 8 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

Pawling, New York — Oblong Meeting House, Quaker Hill. Meeting for Worship, 11:00 a.m., First days through August 30.

West Branch, N. Y.—West Branch Friends Meeting, Route 26, north of Rome. Worship service at 11 a.m., followed by Sunday School and adult discussion group. Ellison L. Houser, clerk. Phone Boonville 543M.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N.C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00 F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0789 (office). Clerk, Ruth G. Tuttle, 993 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turn-

ing at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, O.—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Lancaster, Penn. — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn. — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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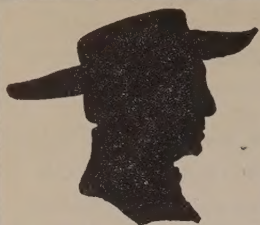
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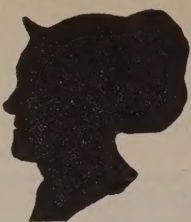
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An Answer From England

Under the title "Two Little English Minors," Quakerama recently told of Elizabeth Prudence Bradford and Charles Birkbeck, minor members of the Guildford Meeting in England commended to the care of White Water Monthly Meeting, out on the English Prairie Territory of Illinois in 1818. Wilma Reeve of Indianapolis, Indiana, told of the finding of the letter from Guildford in an old trunk in Bloomingdale, and asked if anyone knew the history of these two children. An answer has come from England and now the beginning of the story, if not the end, is known.

What! Two young Friends of the opposite sexes travelling unchaperoned across the Atlantic in 1818? And with a Monthly Meeting certificate? Never!

My Monthly Meeting has ever upheld the highest moral standards, and the report (in your April 6 issue) of a certificate of removal from Guildford, Surry, England for Elizabeth Prudence Bradford and Charles Birkbeck demanded investigation.

Out came the big key, and I fetched home one of the squat, parchment-bound Minute Books of Guildford Monthly Meeting. 1816 . . . 1818 . . . 11th mo. . . . 12th mo. So the three vital commas had survived the journey - it must have been the sea-water! This is what had happened that December day in Monthly Meeting at Guildford (where Monthly Meeting will again be held this coming December).

"The Friends appointed brought in the following draft of a certificate on behalf of Elizabeth, Prudence, Bradford, and Charles Birkbeck, which was read twice and signed by the Meeting at large. Robert Moline Jr. is requested to forward the same.

To Friends of White Water Monthly Meeting, N. America.
Dear Friends,

Elizabeth, Prudence, Bradford, and Charles Birkbeck, minors, members of this Monthly Meeting, but of late not frequent attenders thereat, being removed to English Prairie, territory of Illinois, within the probable compass of yours, we recommend them to your christian care and oversight, and remain with love your Friends.

Signed in and on behalf of Guildford Monthly Meeting in the County of Surry, England, held the 4th of 12th Mo. 1818." (Here follow the names of 14 men and 5 women Friends, including those of the two Clerks, Richard Kidd and Rebecca Chandler - two of whose great-granddaughters are in the Monthly Meeting still).

These sisters and brothers were born in 1797, 1800, 1802 and 1803 respectively, the children of one Morris Birkbeck, whose advanced political opinions had caused him to emigrate to Illinois, where he founded the town of New Albion. The grandfather, also Morris Birkbeck, was a substantial member of Guildford Meeting, and had much to do with the building of the present Meeting House. He died in 1816, and one wonders whether the young people's grandfather had any connection with that event; perhaps the grandfather had brought them up - certainly their father was a wanderer, and their mother had died when they were little. The father was drowned in Illinois in 1825, and again, that family tragedy could conceivably have had some bearing on your late reception of their certificate - did they, perhaps, not trouble to present it until they found themselves in difficulties?

There are some small references to the family in a booklet "Early Quakerism in Guildford"

by the late Herbert Rowntree of that Meeting, which can be obtained from the Book Center at Friends House, London, N.W. 1., and much more information in a book "The Birkbecks of Westmorland" by Robert Birkbeck (1900). The Guildford Birkbecks came from Seattle in Yorkshire (the next county to Westmorland) during the 18th century. And one of the College of London University bears the name of its founder, another member of the family.

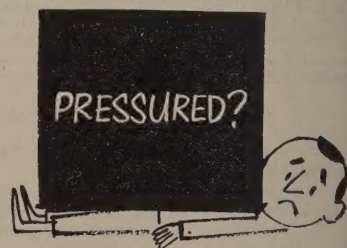
—Margaret Kohler,
Clerk,
Dorking Horsham & Guildford Monthly Meeting,
Surrey, England.

Many people who will not read a Bible will read a Christian.

Making love, making music, or describing the kind of religion George Fox had can't be done with our hands in our pockets.

Moses Bailey

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